ac., impossible. Young Men. Young Men.
Young Men especially, who have become the vic time of Solitary Vice that dreadful and destructive habit which annually sweeps to an untimly grave thousands of young men of the most exalted talented and brilliant intellect, who mightotherwisehave entranced listening Senates with the thundersof eloquence, or waked to ecstacy the livinglyre, may call with full confidence.

Marriage.

Marriage.

Marriage.

Marriage of physical weakness, or any other inpediment, should immediately consult Dr. Johnston He who places himself under the care of Dr. Johnston, may religiously confide in his honor, ma gentleman, and confidently rely upon his skill as a physician.

organic Weakness

immediately cured, and full vigor restored.

This freatful liseas: is the penalty most frequently paid by those who have become the victime frimproper indulgencies. Young persons are too apt to commit excesses, not being aware of the dreafful consequences that may ensue. Now, who that understands the subject will pretend to deny that the power of Procreation is lost sooner by those falling into improper habits than by the prudent. Besides being deprived of the pleasure of healthy offspring, the most crious and destructive symptoms to both body and mind arise. The system becomes deranged, the physical and mental powers weakened, nervous debility, dyspepsia, palpitation of the heart, indigestion, a wasting of the frame, cough, symptoms of consumption, etc.

of the heart, indigestion, a wasting of the frame, cough, symptoms of consumption, etc.

OFFICE No. 7, SOUTH FREDERICK St., seven doors from Baltimore street, East side, up the steps.

[6] Be particular in observing the name and number, or you will mistake the place. Be not entired from TE PARE Notice, observe Name on the Door and

Windows. A Cure Warranted or no Charge, in from

A Cure Warranted or no Charge, in from one to two days.

No Mercury or Nauseous Drngs Used.
Dr. Johnston,

Mr nber of the Royal College of Surgeous, 1 andon Gr. dustefron one of the most eminent. College of the Jutea States, and the greater part of whose tife has been spent in the Hospitals of London, Paris, Philadel phia and elsewhere, has effected some of the most astonishing cures that were ever known. Many troubled with a ringing in the ears and head when asleep, great aervousness, being alarmed at sudden sounds, and brisfalness, with frequent blushing, attended sometimes with lerangement of mind, were cured immediately.

A Certain Disease.

When the misguided and imprudent votary of pleasure finds he has imbibed the seeds of this painful d.sease, it too often happens that an ill-timed sense of same, or dread of discovery, deters him from applying to those who, from education and respectability, efriendhim, delaying till the constitution pains in the head and limbs, dimness of sight, deafness, nodes on the shin bones and arms, blotches on the head, face, and extremities, progressing on with frightful rapidity, till at last the palate of the mouth or the bones of the nose full in, and the victim of this awful disease becomes a horrid object of commiseration, till death puls a period to their dreadful sufferings by sending them to "that bourne from whence no traveller returns." To such therefore, Dr. JOHN. SFON pledges himself to preserve the most inviolable acreey, and from his extensive practice in the first hospitals of Europe and America, he can confidently to commend the most safe and speedy cure to the unrecommend the most safe and speedy cure to the un-fortunate victim of this horrid disease. It is a melancholy fact, that thousands fall victims

nders, who, by the use of that deadly paison, mercury, ruin the constitution, and either and the unfortunate sufferer to an untimely grave, or else make the residue of his life miserable. Take Particuar Notice.

Dr. J. addresses all those who have injured themselves by private and improper indulgences, that secret and a marcy habit, which ruin both body and mind, unfitire them for either business or society.

These arcsome of the sad and melancholy effects produced by early habits of youth, viz: Weakness of the Back and limbs, Pains in the Head, Dinness of Sight Lorof Muscular Power Palpitation of the Heart, Disposition, Nerves strike, ility Derangement of the Digestry Functions Gene a Debility, Symptoms of Conservation Sec.

sumption, &c.

MENTALLY.—The fearful effects on the mind are orach to be dreaded; loss of memory, confusion of ideas, lepression of spirits, evil forebodings, aversion to sciety, self distrust love of solitude, timidity, &c. are some of the evils produced.

Thousans of persons of all ages can now judge what is the cause of their declining health. Lesing their vigor, becoming weak, pale and emaciated, have a singular appearance about the eyes, cough and symptoms of consumption.

and symptoms of consumption.

MARKED PERSONS, or those contemplating marriage, being aware of physical weakness, should immediately consult Dr. J., and be restored to per-

feethealth:

Dr. Johnston's Invigorating Remedy for Organic Debility.

By this great and important remedy, weakness of the organs are speedily cured, and full vigor restored. Thousards of the most nervous and debilitated, who had lost all hope, have been immediately relieved. All impediments to Marriage, Physical or Mental Disqualification, Nervous Irritability, Trembling and Weakness, or Exhaustion of the most fearful kind.

Weakness, or Exhaustion of the most fearful kind, are speedily cured by Dr. Johnston.

Young Men

Who have injured themselves by a Certain Practice, indulged in when alone—a habit frequently learned from evilcompanious, or atschool—the effects of which are nightly felt, even when asleep, and if not cured, renders murriage impossible, and destroys both mind and body, should apply immediately.

What a pity that a young man, the hope of his country, and the darling of his parents, should be snatched from all prospects and enjoyments of life, by the consequences of deviating from the path of nature, and indulging in a certain secret habit. Such persons before contemplating

Marriage,
should reflect that a sound mind and body are the most necessary requisites to promote connubial happiness, indeed, without this, the journey through life becomes a weary pilgrimage; the prospect hourly darkens to the view; the mind becomes shadowed with despair, and filled with the inclancholy reflection that the happiness of another becomes blighted with our own OFFICE NO. 7 SOUTH FREDERICK STREET. piness of another becomes blighted with our own OFFICE NO. 7 SOUTH FREDERICK STREET, BALTIMORE, MD.

N. B. - Let no false delicacy prevent you, but apply immediately, either personally or by letter.

@G-Skin Diseases Spt edity Cured.

To Strangers.

The many thousands of the most desperate anp hopeless cases cured at this ingitiution within the last fitteen years, and the numerous important Surgical Operations performed by Dr. Johnston, witnessed by the reporters of the papers and many other persons notices of which have appeared again and again before the applicing a sufficient quarantee to the afflicted. notices of which have appeared again and again before the public, is a sufficient guarantee to the afflicted. Dz. JOHNSTON is the only regular Physician advertising to cure private complaints. His remedies and treatment are entirely unknewn to others. Prepared from a life spent in the great hospitals of Europe and the first in this country, viz: England France, the Bleckley of Philadelphia, &c., and mare extensive practice than any other Physicia in the world. His many wonderful cures and more important Surgical operations are a sufficient gua antee to the afflicted. These who wish to be speed ily and effectually relieved should shun the nu mequatrifling impostors, who only ruin their health

wy and effectually relieved about a suite their health was trilling imposters, who only ruin their health and apply to him.

Take Notice.

It is with the greatest reluctance that Dr. JOHN-It is with the greatest reluctance that Dr. JOHN-STON permits his card to appear before the public deeming it unprofessional for a physician to adver-tise, but unless he did so, the afflicted, especially strangers, could not fail to fall into the hands of the trangers, could not fail to fall into the hands of the pany inpudent and unleared tungosers, with in-many impudent and unleared tungosers, with in-quarrable False Names or combined Quackshops, quarrable False Names or combined Quackshops. swarming these large cities, copying 11r. Johnstons advertisements or advertising themselves as physicount, illiterate, shallow brainedfellows, too lazy to work at their original trade, with scarce two ideas beyond the brute, who, for the purpose of Enticing and Discontinuous assets on the purpose of Enticing and Discontinuous assets on the purpose of the purp ticing and Deceiving, earry on five or six offices, under as many Different False Names, so that the afficted Strange is, Escaping one, is sure to Tumble headlong into the other.

NO LETTERS RECEIVED UNLESS POSTPAID and containing a Stamp to be used for the Reply.
Persons writing should state Age and send that
portion of the advertisement describing symptoms.
March 3, 1357.—19

Called Gat mide in the usual tedious way from Called Gat materials and for sale by BELLER & COOKE.



VOL. XIV.

CHARLESTOWN, VIRGINIA, TUESDAY APRIL 28 1857

Spirit of Jeffecson.

CHARLESTOWN:

Tuesday Morning, April 28, 1857.

[For the Spirit of Jefferson.] Public Lands.

MESSES. EDITORS:-This subject, it is manifest, is to ecome the engrossing top c of public attention, and will be thoroughly examined, and I trust to the enere uprooting of the present unjust and unequal

The National Intelligencer has stated one side of the case, and opened the discussion; and all the papers of the country will be soon arrayed on one side

It is agreed, on all hands, that these lands are a ommon property, and, whether ceded by the States, conquered or purchased, are to be disposed of by t e gavernment for the " common benefit" of the United States: In regard even to the lands ceded by the States, and it matters not what may be the particulat terms of cession, the cession is binding according to the nature and extent of their title, and no farther No language used in the acts of cession can change or enlarge their true ownership, or bind the trustee, in the disposition of th' lands for the " common benofit," beyond the true nature, and substance, and merits of their title. It is the case in law of an individual who conveys a greater estate than he owns: The conveyance is good for the estate he owns, but net a jot more. If he conveys a fee-simple when he ms only a life-estate, or a mere trust estate, only the life estate, or the trust estate will pass, whatever be

his language. The question arises, then, in regard to the lands eded to the general government by the States, what wifs the nature of their title and ownership? For just as the ceding States held those lands, or their governments, does the government of the U. States now hold them. If the ceding States could not, justly, use them for revenue, nor give them to incorpotated companies, neither can the general governneat do so, but only dispose of them for the " comman benefit" of those entitled to them: And my preposition is, that whether used by the States, orthe general government, for revenue, or, in gifts to neorporated companies, they are not and cannot be hose ways, equitably disposed of for the "comuch benefit;" but are, of necessity, disposed of for habenefit of a minority of the people, who have, already, their full share of this our common heritage

When we speak of the rights of the States ceding these lands, let us understand what is meant by the term State. The government is not the State, nor is |sell, and convey title to any particular parcel of the territory; but the people, only, are the State!they belong to the prople, of the States; and, if as belonging to the United States, the meaning is, they belong to the people of the United States. All the peoble have equal per capita, or head rights; no one owns more than another; and the government is, only a trustee to dispose of them for the "common benefit" of all the owners; and has no right to make any other disposition of them. The government in neither case, State or general, would have a right to tax such lands for revenue, nor to give them away to incorporated companies; for, in neither of these eases, could they be disposed of for the "common benefit" of the true owners-the people!

You cannot, justly, tax common and unoccupied lands, for they yield nothing; and there is no one to pay the tax; unless you would impose a head or poll tax, upon the principle that the owners, individually, should be taxed on joint and approductive projecty. If you act on that principle, then, you are buxing in the most unjust and odious of all the fums of taxation. You would cast the burthen of your government on numbers, not on property; and as the poor, under the present institutions of society, will be always the most numerous class, the burthen would be imposed on them. The government, however, dares not to procee in this manner; for the pressure would be instantly felt by numbers; the nature of the tax inquired into, and sternly resisted and but down. Wet, the same end, is accomplished of increasing the burthens of government on numbers, instead of property, in a less obvious, but in a far more usurious and ruinous way; in a way that cuts down the tree to come at the fruit! The government sells the lands, and uses the proceeds for its purposes of revenue, or gifts to corporations; and as numbers own largely the most of these lands, o course, the largest part of the proceeds is extracted from them, for these purposes: And, in this way, is the berthen taken off the favoured few, and saddled on the many; not only to their hopeless impoverishmeat, but to the disinheriting of their children; and robbing them of their birthright in the public lands? It had been far better for them, and for t eir childien too, to have raid even the poll tax, than to have their inheritance, in part, sold out and sacrificed to a few speculators at \$1.25 per acre, and then, the remainder of the same inheritance gratuitously conferred on these same speculators, to build railroads for them, to make good their speculations, and to enhance these lands, so sacrificed, to \$15 or \$20 per acre, to be sold back to the original owners or their posterity, with this additional price put up on then, by the robbery of their own means! And yet, such is the analysis of the transaction of selling lands for revenue, or for the distribution of their proceeds, if those proceeds are to go to railroods or other faternal improvements; where chiefly and directly, only landholders and the rich are benefitted, and the poor and landless, only indirectly, and in

an immeasurably inferior degree! What then, is to be done with public lands, wild unappropriated, and in a state of nature, by the trustes, who is bound by the language of the trust to dispuse of them for the "common benefit" of the United States? My answer is, that the roust can only he executed, in fidelity, when the lands are fairly apportioned among the citizens who will settle and cultivate them, and ceased to be sold and used as revenue for the general government, or for the purpose of distributing the proceeds among the States, for any purpose: For the doorrine I desire to maintein is, that according to the laws of natural pray thee, between me, and thee, and between my justice occupation and settlement constistie the only true and solid foundation of title to any portion of earth, and that if the trustee will adhere to those kiws, the subject master of the trust will be stronger than Isingles, at only one-third the more equitably disposed of for be "common benefit" of the rue owners, than in any other mode of disposing of it. Let us examine this dectrice by the regard to history; of occupation and settlement as garden of the Lord, like the land of Egypt as thou in patience he passed into a proverb.

laying the only founds ion for title in lands, and for their alienation and sale, from hand to hand.

I speak of course of the earliest history of men and when titles to land were acquired in accordance with the principles of equity and justice, and not of that subsequent and largest part of history, replete with violence, injustice, fraud and crime, I refer to that portion of man's history in connection with his occupation of the earth, when the laws of his Creator, and of nature, and reason, seem to have been observed by him.

And here, if we ascend to the history of the first man, in Paradise even, we find that the Creator put him there, and gave him h s title, with the condition of use and occupation annexed to it: For we are told that, " the Lord took the man and out him into the garden of Eden, to dress it and to keep it."-And, in his after history, and when for his dis bedience, he was turned out into the wide world to seek a new home, we find that, the same law of occupancy and settlement followed him, and with sterner conditions superadded to it: For, he was to acquire his title to this new home, and to the living to be wrung out of it, by the ' sweat of his face,' and by grubbing it of "thorns and thistles." The same conditions were also attached to the tit es of his posterity, and we see, again, that, without paying so much as a "pepper cora" to Adam, or any body else. Abel was a "keeper of sheep," and Cain a tiller of the earth;" and of course, had elected and chosen as much of the public and common lands, or earth, as was required for their respective callings: They had the same right Adam had; for God in ended the earth rot for Adam alone, but for the myriads of men who were to descend from him and he imposed, in his justice and mercy, no harder terms, than occupyin . It and grubbing it of "thorns and thistles," in the "sweat of their face." But man! "Poor man! dressed in a little brief authority "-having the U. S. Government to back himmposes, and has, in the corruptions of ages from primitive times, imposed still harder terms upon their fellow men, and co-tenants of carth. They must not only occupy and settle, and grub the thorns and thistles in the sweat of their face:" but cut down the primeval forests, or plant hedges in the prairie, drive out savage beasts and more savage men, and encounter all the privations and dangers, and diseases of a new, wild country; and they must do all this, after first paying a price to those who already, inhabit the "pleasant places" of the earth. which they acquired, originally, as "squatter sovereigns:" For the first settlers of the Atlantic States om whom we hold-got their land for a mere omical price-"a peppercorn," or a few shillings for hundreds of acres, or, as gifts, for settlement and cultivation! The gr at proprietors, who held whole territories as grants from the crown-and grants, that no power or potentate had any righ to make-(and which, I will add, no Republic has a right now to make) were, compelled to pursue this course or see their grants continue a wilderness! And thus, the laws of God and nature, in regard to wild lands, were vindicated, in spite of the violence that was intended against them: So true is it, that occuancy, p ssession, "squatter sovereignty"-if it so lease the would be magnates of the earth to term t-is, the only original foundation of the right of men. (as it is now exercised in society) to hold, earth! The squatter builds his cabin, clears, cultiwell," and thus mixes up and incorporates his labor

and the sweat of his brow with the ground he occusies, and it is then, pulpable justice that he has right to remain on it; (who can have a better?) or if he choose to sell it, he has a right to do so; and he who succeeds to the benefit and enjoyment of ais labor and expenditure should pay him for it .-This is the foundation to all title in land, on the part of individuals, and the wide difference between settled lands that have come under the conventions of society, and lands in a state of nature! The first, may be owned and sold, the latter caunot be; but by a violation of the laws of a ture and justice, and the sacre and indefeasible rights of mankind! It selling for a particular advantage and interestand now, f r the benefit of incorporated companies and capitalists-the open and common property of all men! And, whether the sale is made by Pope or Potentate, or Republic, it is, equally an act of violence, injustice and fraud. Either, has just the same right to sell the blessed light of Heaven, or the air we becathe: And would, no doubt, from the grasping avarice, evinced in selling wild lands they have never seen, sell both, if there was any way of doing so; and compel their fellow men to pay for the common privileges of breathing and seeing!-If he who occupies and settles land open by the laws of nature, and her free boon to all, (is a squatter in the offensive sense, arrogantly used by men who occupy themselves land originally acquired in the

But, to reason the matter no further, as my object is at present; to adhere to the history of the mode of acquiring title to wild and unappropriated land, and, also o land, in which there is, already, a tit cand possession : I will proceed to state the instances of acquiring title, in each of these cases, from the oldest and most reliable history we have.

ame way,) has no right or title to it, pray tell me,

whence comes the right and title, of men to sell

and dispose of it, who never so much as " equ tted"

And before stating these instances; and, especially, that, of acquiring title in wild, and common lands; I will prem se, that, as before the flood, the title to wild lands was acquired by occupancy, and not by parchase from any one; so, we find, that, when men had multiplied, after that event, and, it was necessary to have, among themselves, a me un derstanding as to the manner in which they should occups, (no doubt for their convenience and to prevent conflict) they, proceeded, not to sell out the

estrib, bur, to divide it. The bistory of this fact will be found in the 10th chapter of Genesis, 5th verse, and in regard to the family of Eber: "And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided " Land 1 2 0140 La

Tracing the same history of the manner in which unoccupied lands were disposed of, we come to the arrangement of Abraham and Lot; substantially, the same mode of disposing of such lanes. It was, when th ir families and substance had increased, and they could no longer dwe I tegether; I give it, as the equal, and acknowledged, common right of all men to such lands, and, in the words of the his-

"And the land was not able to bear them, that they might dwell together; for their substance was great so that they could not dwell together. And there was strife between the herdsmen of Abraham's pattle and the herdsmen of Lots cattle." And, "Abraham said unto Lot, let there be no strife, herdmen and thy herdmen; for we be brethren. Is not fee whole land before thee? separate thyself, I then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes and beheld all the plain of Jordon that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrali, even as the

comest unto Zoar. Then Lot chose him all the plain of Jordon; and Lot journeyed east. And they sen arated themselves the one from the other. And Abraham dwelled in the land of Canaan, and Lost dwelled in the cities of the plain, and pitched his tent towards Sodem."

Such is the history of the arrangement between these patriarchs, in regard to common and unoccupied land. Abram as the elder, and therefore, the man who ought to be most moderate and concilia tory, offered Lot his choice. But he did so, because the land belonged, as yet to neither; and their rights were equal; and, occupancy, alone senater sovereignty"-could decide it, and give either a

Pursuing the history of Abram further or rati-

er of Abraham; for he was, now, so called we have another instance, (even in a settled country, but where there were public lands, of the respect paid to occupancy or liquest sovereignes."

Abraham had to carry of definition the land of the limited and the land of the limited and the lim land and "digger a well;" and a difficulty had occorred between him and the people of the fand and he and Abimelech were talking the matter over; and, "Abraham reproved Abimelech because of a well of water which Abimelech's servants had violently taken away. And Abimilech said, I wot not who hath Jone this thing; neither didst thou tell me, neither yet heard I of it, but to-day. And Abrabam took sheep and oxen, and gave them unto Abimilech and both of them made a covenant. And Abraham set seven ewe lambs of the flock by hemselves. And Abimelech said unto Abraham what mean these seven ewe lambs which thou hast set by themselves? And he said, for these seven

It was the "digging of the well," the labor put on the land, and incorporated with it-"squatter sovereignty;" that he claimed as a better right than any of Abiuilech's people, although he was not, even a "naturalized citizen." He complained to the ruler of the land, that his natural rights had been v olated in this public land, upon which he had "squatted;" and the history shows that his rights were recognized and vindicated.

ewe lambs shalt thou take of my hands, that they

may be a witness unto me that I have digged this

We come, now, to the case of a sale of land, in the history of the same Abraham, and, when, he was the purchaser. In the case just narrated, Abranam claimed by the laws of nature-"squatter law" -he had "digged the well !" In the case we are about to present, he purchased, and paid down his oney for private and vested pr. perty.

The case occur ed in Hebron, in the land of Canain, and when Abraham wanted a burial place for his wife, Sarah. It is the first case of a sale of land record; and, is the case of a sale made by an ndividual who was in possession of the land-in squatter's right!" It is so simply, and beautifully, and briefly told, that I will quote the original nar-

"And Abraham stood up from before his dead and spake anto the sons of Heth saying: I am a stranger and a sojourner with you; give me a posessi n of a burying place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him :-Hear us my Lord; thou art a mighty prince among us. In the choice of our sepulchres bury thy dead ; out that thou mayest bury the dead. (There was no parrow bigotry here, about holy ground!)-And Abraham stood up and bowed himself to the people of the land, even to the children of Heth .-And he communed with them, saying, if it be your mind that I should tury my dead out of my sight, hear me, and entreat for me to Ephron (a foreigner, take it, and unnaturalized,) the son of Zoar :-That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall gi e it me for a a possession of a buying place among you. And Ephron dwelt among the children of Heth. And Ephron, the Hittite, answered Abraham in the audience of the children of Heth, even all that went in at the gate of his city, saying: Nay, my Lord, hear me : The field give I thee, and the cave that is therein, I give it thee, bury by dead. And Abraham bowed down himself before the p ople of the land. And he spake unto Ephron in the audience of the people or the land, saying, but if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham saying unto him: My Lord, bearken unto me; the land is worth four handred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audi nce of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees which were in the field, that were in all the borders round about were made sure uuto Abraham for a ossession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre. The same is Hebron in the land of Canaan. And the unto Abraham for a possession of a burying place,

by the sons of Heth."-Genesis, 13th chap. I have given these historical instances of the mode of acquiring title to public, or wild, and unappropriated land, and, also, to private or vested property, as I know that many persons, in their eagerness to monopolize and engross, without limitation, our public lands, are deeply interested in compounding the rights in public or private lands, and, insist, that these views, in regard to the public lands, would introduce what they, most ignorantly, term agrarianism in regard to vest d rights in private property. They speak, always, of agrarianism in an odious sense, and, as if it had originated in attacks on private property; knowing that with such an idea connected with it, it would be condemned by all; as it should be. The doctrine and the term originated at Rome in regard to the public lands; was right in itself; an, was the means of securing the rights of the p ople in the public lands against have the same effect fiere, and should take the place ing a happy influence in the family circle? of our present land-policy which, from the foundation of our government, has been unequal and un-

In a future paper I shall appeal to "reason and utility" to demonstrate that the only plan of disposing of public lands for the "common benefit" of the people of the United States, is, to apportion of sales the United States Government is, practically, a trustee for the benefit of capital ists, railroad companies, speculators and seculators,

Summit Point, April 17, 1887. DESERVER. his fall commanded to earn his bread by the sweat

averaged in the charge Military The incritable ten. Mass. has been rold to 350,000.

The First Plower AY John G. Bulling Mor ages on our river horders, And willowy study of downey silv

For area late the unbound waters.
Smiled on them, from their pebbly hem,
and the cleancard of the rolin,
And song of blue-bird welcomed them. And sony of blue-bird welcomed them.

But never at from smiling river.

On song of early bird, have they
Been greeted with a gladder well-ma.

Than whopers from my heart to-day.

They break the spell of cold and darkness,

The wary watch of sleepless pain;

And from my heart, as from the river,

The ice of Winter melts again.

Thanks, hary I for this wild-wood token

Of Freyer gootstess drawmen.

Of Freya's poster's trawing near Almost, as it, the ruin of Asgoad, The growing of the grass I hear. It is as if the pine trees called me To see the dance of woodland shadows

And hear the song of April brooks!

As in the old Teutonic ballad Of Odenwald, live bird and tree, Forever live in song and beauty,
So link my thoughts these flowers and thee The small bird's track, the tiny rain-drop, Who knows but that these idle verses May leave some trace by Artichoke

And maidens in the far off twilights Repeat my words to breeze and stream, And wonder if the old time, Mary, Were real, or in the singer's dream

Miseellaneous.

[For the Spirit of Jefferson.] Messrs. Editors :

AUSEDNOS TO SEE Concurring fully in the sentiments contained in the following Editorial from the Presbyterian published in Philadelphia, and thinking (altho' intended for a large city) it would not be inappropriate in the columns of a paper so widely circulated in our community as yours, I send :t for your perusal and use if deemed worthy.

A SUBSCRIBER. Wealth and Dissipation.

We recently referred to the depraved state morals among the youth in the lower classes of society in our large cities, without intending to single them out as "sinners above all others," assured as we are that the rank infection equally pervades the higher classes although less manifest to the public eye .-While the first mentioned delinquents may be found creating disturbances at the corners of the streets, or consorting at hose houses, drinking shops, and gambling cellars, the others, with greater pecuniary means, may be seen at the hotels, restaurants, operas, gaming saloons, and at places of still more flagrant mmorality. If they are less frequen they are less deserving of punishment, but from the fact that they have money and influential friends to secure concealment, or a more perfect system of eluding detection. It is a notorious fact, that within sight of our most crowded thoroughfares, all the facilities for gambling are furnished in apartments fitted up for the purpose, and that they are resorted to by our youth both by night and day. The attempts to suppress these places have either been feeble, or they have been defeated by the ingenuity of those who have the management of them. Vice, in in all its phases, ready with its lures in a thousand places to beguile the young who have evil passions to be gratified and money to pay. Those who have the opportunity of knowing the existing state of things, can testify that vice is on the increase, and that even boys are initiated into all its mysteries. These, as they advance, become what are called fast young men, from their reckless expenditure of money, and their unscrupulousness in the way of morals. The wealthier families could unfold a sad tale of the rapid downward career and early fate of their sons. Dissipation is daily hastening the ruin of thousands, and did the weekly bills of mortality speak truly, they would, instead of ascribing the deaths of many to the ordinary visitations of Providence, note them as the victims of vice and profligacy, who, in their early manhood have, by their excesses, completely exhausted the powers of nature. The erratic course of these wouth may be

traced in most cases to their defective training. Like the poor, they suffer from the want of home attractions, although under widely dif ferent circumstances. Fashion dictates their pursuits. Their pride is nurtured, their caprices indulged; they are imperfectly taught the duty of submission. Introduced into field and the cave that is therein-were made sure company at an early age, they conclude that pleasure is the chief object of life; and not only are they found with their elders in the places of public amusement, but, with their liberal allowance of pocket money, soon find the way to the resorts of vice in its more un disguised forms. It is not our desire to trace their career so much as to state the fact that the great mass of our young men and boys never recognise moral restraint, or seem to think there is excellence in virtue. If the fear of God be the beginning of wisdom, there is little likelihood they will ever become wise .-If our churches on the Sabbath are inspected it will be found that our young men form a a very inconsiderable proportion of the attendants. The Sabbath they utterly disregard, and religion is the subject of their irreverent sneers. And what else could be expected of the sons of parents who are themselves devoted to vanity and wordly pleasure, who are found at the opera, the theatre, the fashiona-

The children of Mealthy families suffer under one of the greatest of all privations-the want of maternal love and solicitude. A mother who is intent on fashionable pursuits can be no mother to her children. They are left in other hands, and never hear the early instructions of religion from a mother's lips, them to actual settlers. Under the present system and their face is correspondent. Without a solitude be feels it oppressing his heart, and

children is wholly disconnected from the sol-eins claims of religion. Under the tinselled the guise of luxurous living, there is no knowl-edge of the true bod, and no religion better than beathenism; Isrit any marvel, then, that the boys of such families should be early ab-sorbed in sensualism and profliguer? Will thay not be true to their teachings ! Will they not go forth upon society carrying with their the curse a mother's neglect ! Alas! that it should to so; and yet there is ground to believe it is so, that not one woman in fifty in the higher ranks of society, has the proper qualifications for being a mother. Responsi-bilities are assumed by them which might well awaken their solicitude, and yet are regarded with atter indifference.

The Way to be Happy. A story is told of two travellers in bapland,

which throws more light on the art of being happy than a whole volume of proverbe and aphorisms. Upon a very cold day in winter they were driving along in a sledge wrapped up in furs from head to foot. Even their faces were closely covered, and you could hardly see anything but their eye-brows, and these were wate and glistening with first. At length they saw a poor man who had sunken down benumbed and frozen in the snow.— We most stop and help him,' said one of the travellers. 'Stop and help him,' replied the other, 'you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at your journey's end as soon as possible.' But I cannot leave this man to perish,' rejoined the more humane traveller; 'I must go to his relief,' and he stopped his sledge. 'Not I,' replied the other; 'I have too much regard for my own life to expose myself to this freezing atmosphere more than is necessary. I will sit here, and keep myself as warm as I can till you come So saying he resolutely kept his seat; while his companion hastened to relieve the perishing man, whom they had so providentially discovered. The ordinary means were used for restoring consciousness. traveler was so intent upon saving the life of a ellow-creature that he forgot his own exposure, and what were the consequences? Wh the very efforts which he made to warm the stranger warmed himself! He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he made. And how was it with his companion. who was so much afraid of exposing himself ! He was almost ready to freeze, notwithstanding the efforts he had been making to keep him warm! The lesson to be derived from this little incident is very obvious. N. Y. Observer.

The Blessed Home. Home! To be at home is the wish of the saman on stormy seas and lonely watch?-Hone is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm tree waves its graceful plumes, and birds of jewelled to and flicker among gorgeons flowers, one exile sits staring upon va cancy; a far away home lies upon his heart; and borne upon the wings of fancy over intervening seas and lands, he has gone away home and hears the lark singing above his father's fields, and sees his fair haired brother, with light foot and childhood's glee, chasing the butterfly by his native stream. And in his best hours, home, his own sinless home, a home with his Father above that starry sky, will be the wish of every Christian man. He looks around him-the world is full of suffering; he is distressed by its sorrows and vexed with its sins. He looks within himhe finds much in his own corruptions to grieve for. In the language of a heart repelled, grieved, vexed, he often turns his eye upward, saying, 'I would not live always. No, not for all the gold of the world's mines-not for all the pearls of her seas-not for all the pleasures of her flashy, frothy cup-not for all the crowns of her kingdoms-would I live here always.' Like a bird about to migrate to those sunny lands where no winter sheds her snows, or strips the grove, or binds the dancing streams, he will often in spirit be pluming his wing for the hour of his flight to glory.

A Religion for Man Everywhere.

Christianity, like the Sabbath, is perfectly adapted to the nature, relations, and destinies of man everywhere. It is a religion that will never grow old. Other religions become sickly excues when you transplant them from their birth-place; change of climate is fatal to their constitution. Christianity roots in every soil: it flourishes in every climate. You cannot plant Mohammedan sm is China, or Confucianism in Turkey. The subtle system of Hin dooism will not do for the untutored mind of the African. But, think God, Christianity is alike adapted to them all. Other systems are content to slumber within their own territory; they make no attempt to acquire dominion over that which is a proper sphere of religion, the kingdom of mind, Christianity aims at and avows its intention of completing the conquest of the world. In distant parts of the earth its banner is now waving, of hope to the naffons; and still its watchward is Farther, still farther? Onward, while there is a spot of earth unexplored, or a child of man unconverted." Other religions, after they exist for a century or two, give signs of inanition and feebleness; the frailty of age is upon them; whereas, the strength of Christianity grows with its years; it is not subject to the wasting influences of time; sge brings with it no feebleness; centuries, aye, centuries of centuries, write no wrinkles on its brow. It is eighteen hundred years old, and the dew of its youth is still upon tite air . a cassant note d nicerch will Care.

What inhabitant of earth is a stranger to care ? From sporting childhood to decrepid old age it travels with man? "It hangs to him like a tight garment-it will not be shaken miracle, they must be drowned in the vortex fin the largest and hveliest society it is still of lashion first, and then unmitigated vice. . a burden. It destroys day dreams and be There is a style of living in our cities, nor tured by the increase of wealth, which is ut.

But there is relief. Sweet invitation and asterly heartless, and under the blighting in-Suche careth for you!" There is one who is a Mrs. Mary S. Smith has been app fluence of which the gentler and more domes for he carethed you. Sad the affections are rapidly disappearing. Sad the fate of children who belong to the house held where it is prevalent? There is no altar tens for support. He will not break the breised reed, nor quench the smoking flax.

Smith, which took place a few weeks since. of religion there; no daily read Bible; no so bruised reed, nor quench the smoking flax.

and Druce or Taver-Nucertages and Paon 1902 NOTES, &c., St., always on hand. .vone ... to design Affection of value of We sometimes must with men who seem to journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an ice-berg, sur-rounded with its broken fragments. There is hardly a more unnatural sight on earth than er had better extreguish his boy's eyes than take away his hearts Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in exture's accept than be robbed of the hidden treasure of his heart?— Who would not rather follow his child to the grave than entomb his parental affection!—Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of featernal love. Think is not a weakness.—Teach your children to love; to love the rose.

OF EVERY DESCRIPTON:

BOOKS, PAMPHLETS, CARDS,

BLANKS, CHECKS, HANDBILLS, LABELS, A

EXECUTED WITH NEATNESS AND DESPATCU, AT THE

OFFICE OF "SPIRIT OF JEFFERSON

M- A supply of Maciernare's, Surnipp's, and Con

STABLE'SBLANKS-DEEDSOF BARGAIN AND SALE

ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. A Great Gift.

the robin; to love their parents, to love their

God. Let it be the studied object of their

domestic culture to give them warm hearts,

Sleep is the gift of God, and not a man would close his eyes, did not God put his finger on his eyelids. True, there are some drugs with which men can poison themselves well nigh to death, and then call it sleep; but the sleep of the healthy body is the gift of God : he bestows it; he rocks the cradle for us every night; draws the curtain of darkness; he bids the sun shut up his burning eyes, and then he corses and says, "Sleep, sleep, my child; I give thee sleep." You have sometimes laid your head upon your pillow, and tried to go to sleep, but you could not do it; but still you see; and there are sounds in your ears, and ten thousand things drive through our brain. Sleep is the best physician that I know of It has healed more pains than the most eminers physicians ou earth, it is the best medicine. There is nothing like it. And what a mercy it is that it belongs to all. God does not give it merely to the noble or the rich, so they can keep it as a special luxury to themselves; but he ke-stows it upon all. Yes, if there be any differ-ence, it is in favor of the poor. "The sleep of the laboring man is sweet, whether to eat little or much."

Last Words.

'Talk to me now in Scripture language alone,' said a dying Christian. 'I can trust the word of God; but when they are the words of man, it costs me an effort to think whether I may trust to them. This was the testimony of one who died in the morning of

'Charles, bring me the Bible,' said a dying father. The weak suffering laid his thin, pale hand on the blessed boon, and said, 'I' rest in

How pleasant are the last hours of the Christian ! And how often have they borne to the trembling the assurance that death his no sting, and the grave no victory? Who would not bear the cross on earth, to wear the crown in heaven? any way? .hedracell villa

"Who, if his God be there, Would besitate to tread death's narrow vale, And die to live forever?"

God in History The prayer of the pa riarch, when he desired to behold the Divinity face to face was de ried but he was able to catch a glimpse of Jehoval after he had passed by; and so it fores with

our search for him in the wrestling of the world. It is when the hour of conflict is over, that history comes to a right understand ing of the strife, and is ready to exclaim: 'Lo! God is here, and we knew it not.' At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away 'proclaim their original?' and you will but listen reverently, you may hear the receding centuries as they roll into the dim distruces of departed time, perpetually chanting 'TE DRUM LAUAMUS, with all the choral voices of the countless congregation of the age." - Bancrof ts Historical Discourses.

During one night last week while a fine steamer was on her way up the river towards Pittsburg, a crash was heard in one of the state rooms of the ladies' calin, followed by the scream of the lady, who with her husband occupied the state room. The ladies of course thought the boat might be blown up, snagged, or otherwise injured fearfullywas finally necessary for the husband of the lady whose screams had been heard, to appear at the door, not exactly in proper cosexplain that he being a yery portly and weighty gentleman had taken the upper berth in the state room, and during the night, the supports of the berth and all upon his unfortunate wife, soundly sleeping below. She was not seriously injured, however, and the commotion at once subsided; the affair affording a hearty laugh to all persons next day, of course. The Pittsburg Dispatch is responsible for the above.

Military Equipment of Spain.

The warlike attitude of Spain toward Mexico, has led to an exposition of the military strength of Spain, from which it appears that her navy consists of two line-of-battle ships, four serew frigates, five frigates, two corvettes, ten brigs, eight screw schooners, and thirtyone steamers. In addition there are nine storeships, carrying twenty-eight guns, several gun boats, and the usual smaller craft belonging to a large fleer. The navy mounts 945 guns, most of them large size, comprising steamers whose aggregate horse power is 5,698, and is in every department in the highest state of efficiency. The army numbers about 160,000 the finest in the world. Each battery has six off. In the crowded city it meets him, and bronze twelve pounders and two twenty four when he flies to the rural fields for rest and pounders. There are also light batteries of recreation it follows close upon his heels. In six pounder bronze pieces and one mounted battery of twelve-pounders and twenty-four pound howitzers; and a fine mountain artille ry regiment, armed with twelve pounder bronze howitzers mounted on the backs of mule

> lo grotaid [azition add an ed Postmaster, or rather, mistress, at Lewis-